1: Metraux E-5 (1934-1935) 1940
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(*hakaanagaou*) lest the tuna tear it off. *Ature* were sometimes crushed between two stones and the flesh (*mamama*) wrapped (*viri*) with the line on the stone sinker. The hook was cast into the water with the stone and the line was fastened in such a way that a jerk was sufficient to release the stone. The crushed meat, wrapped with the stone, floated near the hook. 226

Sometimes two hooks were thrown at one time—a big one baited with crushed *ature* meat and a small one with a whole *ature*. The line with the small hook (*hau-maroki*) was fastened to the belt of the fisherman, and the one with the big hook (*hau mamama*) to a transverse stick in the canoe. The loose knot untied at the first bite (*pakoo*) of the fish. The fisherman allowed the line to go out before he pulled (*paipai*) in the fish.

To catch *pei* or *poopoo*, big fish living in deeper water than the *kahi*, the natives used long lines which they sank with a heavy stone. *Ature* was the usual bait. For some fish the natives attached several hooks to one line, spaced about one meter apart. Geiseler (87, p. 37) mentions the use of fragments of mother-of-pearl to attract the fish, but I obtained no information on this point. As bonito hooks were not used on Easter Island, mother-of-pearl could well have been used for a lure. Even today when metal hooks have taken the place of lighter bone ones, the islanders still use stone to sink their hooks.

Crushed crayfish is considered a good bait for *tuamingo* and some other fish.

CONGER FISHING

Conger eels (*koiro*) are caught with a hook baited with *kotea* or *paoho* fish. Near Anakena is a rock which is said to have been put there by Hotumatua for the fishing of conger eels. I was told that some fishermen caught congers by diving and seizing them with the hands. [481]

NETS

I saw no net in the modern village of Hanga-roa. However, one was used in a fishing party in which one of our group participated. Fifty years ago nets were abundant and Geiseler (87, p. 37) admired their beautiful workmanship. Even the large nets had fine, regular meshes. To catch fish with a net is *tangu*. The expression *tono ki roto ki te kupenga* means to drive fish into a net. *Tuku* is to scoop with a hand net, to walk with open net. The corners of a net are termed *pingei*; the bottom, *taki*; the meshes, *piniku*. 227

The 2-ply cords for nets were made of *hau* bark (*Triumfetta semitriloba*) or of paper mulberry bark twisted by women on their thighs. Nets in the Museum für Völkerkunde, Berlin, are made of clear yellow rope very like the *olona* string of Hawaii. 227 286

The making of nets (*taa*) was a male industry in which even the king took part. The netting shuttles (*hika*) were made of *toro-miro*. A modern shuttle was made for

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227 me from a stick about 30 cm. long. Both ends are slightly thicker than the middle, and the extremities have narrow, longitudinal slots. Two shuttles collected by Thomson (fig. 12, *a*) do not have expanded ends. The cord was wound longitudinally between the two split ends. Nets with very small meshes, for catching small *ature* fish or small crustaceans (*kouru*), were made with bone needles similar to those used in sewing tapa. Figure 12, *c* shows the knot technique of a net.

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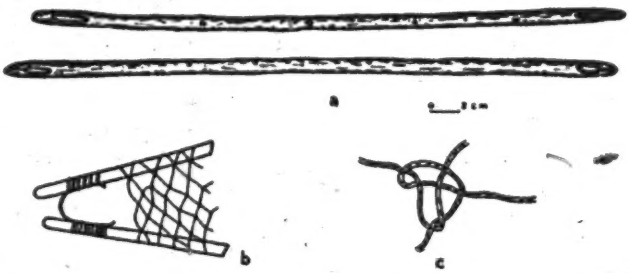

FIGURE 12.—Fishnets: *a*, wooden netting needles (*hiko*) 450 mm. long (U. S. Nat. Mus., 129738); *b*, method of lashing together ends of two poles of dip net (pl. 2, *A*); *c*, knot used in making fishnets (after a drawing by Dr. H. Nevermann, Mus. f. Völkerkunde, Berlin, VI.4963).

The first netmaker was the ariki Tuu-ko-ihu, the great inventor and expert. Names of some of the experts succeeding Tuu-ko-ihu have been preserved, most famous of whom were Poie, Te Ngaru, and Aru-manu-vié, who died not long ago. I was told that there are no good netmakers now.

DIP NETS

227 A handled dip net (*kupenga puhi*) had a frame consisting of a rod bent like a bow and fixed to the end of a handle about 1.5 meters long. The net was attached to the bent rod and to the handle. The *kupenga puhi* was a scoop for shore fish.

The *kupenga hakatoro* was made like the *kupenga puhi* but was much smaller. It was used to catch small fish along the coast, especially after a storm when fish were driven to shore, and to catch fish among the rocks, principally at a place called Puhinga. Eels and lobsters were captured in *kupenga hakatoro*. I suppose that Palmer (171, p. 174) has this kind of net in mind when he speaks of Easter Island nets " . . . which were made with small (half inch) meshes, and from their sizes used for the small fry."

A complete double-handled dip net was collected by Geiseler (pl. 2, *A*). There is some confusion among the natives about the name of this net. It was mentioned to Brown (27, p. 188) and to me as *kupenga tuku* or *tukutuku*, but the same term was applied to a set net with two lateral poles. Evidently the word *tuku* (pole) has come to designate any kind of net attached to poles.

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227 end of a rope. The average dimensions of the net were 1½ feet deep and about 1 foot wide.

A net without frame in the Museum für Völkerkunde, Berlin (VI.4965) seems to be a bag net. It is 160 cm. deep, 146 cm. wide at the mouth, and 196 cm. wide at the bottom. The meshes are unusually wide (4 cm.). The catalog states that this net was used on the open sea, which is contrary to the customary use of the dip net.

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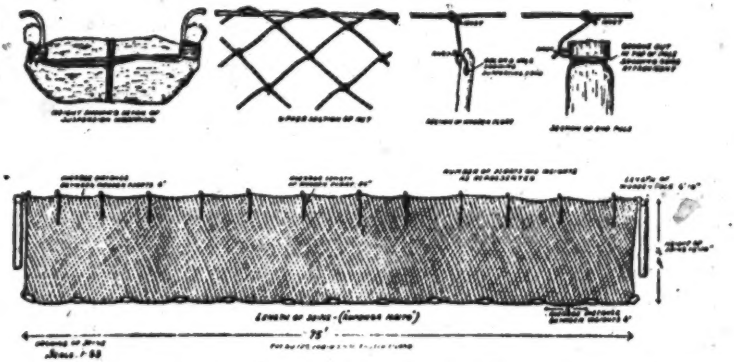

FIGURE 12A.—Seine net (*kupenga maito*) collected by Thomson in 1886 (Nat. Mus. Washington, 129748).

SET NETS AND SEINES

227 The *kupenga tuku* or *tukurua* net was used at night in coves. It is said to have been 10 meters long. It was attached to two poles and was carried to the water by six men, three on each side. The poles were set up in the sand, and the shoal of fish was driven into the net, which had considerable bag.

[71] From this description it appears that the ancient *kupenga tuku* of Easter Island was identical with the present *tuturua* net of the Cook Islands (33, p. 294), where the name means "net with two poles (*tutu*)." This is probably the real significance of the term *tuturua*, though today the word designates a net without poles.

The modern *kupenga tukurua* of Easter Island has no poles, measures 4 to 5 meters long, and has meshes about 2 or 3 cm. wide. A string runs along the upper and the lower edges. Natives use this net to fish in coves along the shore. Two men carry the net, one on each side, and walk in the water slowly and quietly until they are near a shoal of fish—usually *kotote*, a fish about 15 cm. long. As they near the fish, one of the men throws a stone beyond the fish to drive them toward the net. Then one man lifts the lower edge of the net to meet the upper, thus imprisoning the fish. This type of net might have been named after the ancient *kupenga tukurua* with two poles.

In the Cook Islands *maito* fish are caught with the *kupenga tuturua*; on Easter Island they were caught with a special net called *kupenga maito*, which was similar to the *kupenga tuku* or *tukurua*, but was provided with floats and sinkers. A specimen of *kupenga maito* was procured by Thomson in 1886 and is preserved in the U. S. National Museum in Washington, where I examined it (fig. 12A). The netting is made of paper mulberry fibers twisted into a thin string. The knots forming the meshes (3 to 4 inches wide) belong to the type known as "weaver knot", common in Polynesia (fig. 12, *c*). The

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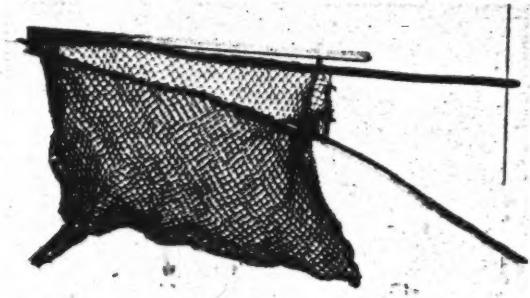

A

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B

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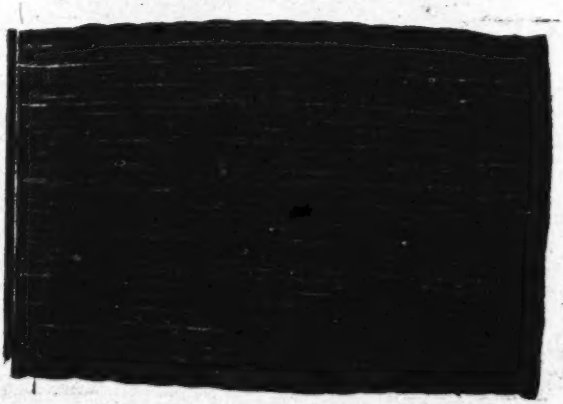

C

A, DOUBLE-HANDLED DIP NET, BAG 76 CM. DEEP, 340 CM. LONG, MESHES 2 CM. WIDE, POLES 149 AND 161 CM. LONG (MUS. F. VOLKERKUNDE, BERLIN, VI.4962); *B*, TURTLE WATCHTOWER (TUPÁ) NEAR LA PÉROUSE; *C*, REED MAT (MUS. F. VOLKERKUNDE, BERLIN, VI.4970).

[End plate II]

10: Cooke D-5 (1886) 1899
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593 586 of injuries inflicted by her husband in a moment of blind rage over some grievance, fancied or real. In this connection it may be mentioned that subsequently this same woman went to nurse Pakomeo, previously mentioned, who was ill at the time. Upon the recovery, so well pleased were they with each other that she abandoned her cruel spouse, remained with Pakomeo, was living with him as his wife at the time of our visit, and the arrangement seemed mutually satisfactory.

304 [178] The custom of tattooing has fallen off within the last few years and is now rarely or never practiced. It is only among the adults, more especially among the older people, that good examples may be found. Unless the inhabitants of other islands, where a standard pattern is adhered to, the Rapa Nuiis seem to have affected no uniform fashion nor limited themselves to any particular style. The custom obtained alike among the male and female members of the community. Generally speaking, the ornamentation was as follows: A narrow band around the upper part of the forehead, at the edge of the roots of the hair, with little balls, each joined to the band by a stem, pendant from it, the whole simulating a coronet; a line around the outer free edge, the helix, and lobe of the ear; a line around the edge of the lips; the neck in its entire circumference, either in straight lines, vertical or oblique, or with the lines wavy; three radiating exclamation marks beneath each ear, common among women at the present day; a girdle about the waist, in broad bands, with an attempt at lace work, or fringe, from which rise heavy lines, at the ends of which, toward the axillæ, are fanciful figures resembling faces, with a larger face in the middle of the back; fine lines down the thighs anteriorly; heavy, undulating bands posteriorly, running over the buttocks toward the waist; wavy or straight perpendicular lines, terminating in points, around the legs, and elsewhere.

[386 824] The material used in tattooing is made of the soot obtained by burning a plant with a leaf similar to our Indian corn, and called by the natives *ti*, moistened with the expressed juice of a berry similar to our pokeberry, and called *poporo*. Pieces of bone, finished like a fine-toothed comb, or fish bones made fast to a short stick, are used to prick the skin by holding in contact with the surface and striking it a brisk blow.

291 [386] Before the advent of the missionaries the Rapa Nuiis possessed scant wardrobes. They made a coarse cloth woven of the fibers of the inner bark of the *mahuti*, Chinese paper mulberry, or of the *burau*, another fibrous tree, which they wore about the shoulders and loins. This cloth [714 411] was also used, in the manner of a shield, as a protection in battle against the enemy's spears, which latter was, with the exception of the war club, their principal weapon, the head being made of obsidian, numbers of which may be found on the island. [287] They also made siapa, or tapa, as do the natives of other islands, by beating out the bark and wearing the same as a breechcloth. 291 177 With the coming of the missionaries civilized clothing was introduced and is now generally worn, comprising coat, shirt and trousers, among the men, and a loose gown of cotton mate-